Rough
1ST proof TB done

M 2393
Saturday Night April 13th. 1974
Nishimura

MR. NYLAND: So, it's plainly up to me then ... what will we talk ... thinking about it today, how many times I have said the same thing; and tonight ... but you know, to some extent it is just fine, because, that what is important for us, is to be reminded, because unconscious states just cover-up all the different attempts we make; and unconsciousness is like a cloak, or an imprisonment, and we have to do something about it, if we want to, let as it were, the free Spirit out; and immediately when we have even tried to create an I, or to live in accordance with an Objectivity, immediately when the wish for that subsides and, there is no energy for it, it disappears again; and of course it shouldn't; there is one hope of course ( ) an I can continue to exist the same way as your inner life exists and continues to exist regardless of your superficiality and that quite fundamentally your Magnetic Center always will be there, because that is to some extent the representation of eternity.

You see, what is it that we really want to do? Here we try to make something objective, that can function, and whatever the motivation (there) may be, there is no use talking about it that you ought to, or that you should give a person a task, and he is

not willing even to consider the task, and I have a feeling many times that we don't go down deep enough for such people who are interested in Work but not really sufficient, they come, a little curiosity (wanting) to know, what Work may mean or what we are up --what we are intending to do, or what we are trying to --to make; what is it that could happen so that such a person becomes interested, or really willing even to listen; because (they) first have to listen that they want to do something, and if they can agree with that, perhaps they will try; even that is not too certain, because under the influence of a certain moment or a little period of talk they will say yes it is necessary you can be --sometimes one can be quite convincing; but then when you talk about "I", what ( ) what is it really that is meant by it?

"I" has to become a help to one and of course is a representation of a higher form of being. Wishing to create it is to make a contact with a higher level from that what is within one. When one doesn't see it that way, there is very little motivation for Work; because you can, of course, imagine that you want to go within yourself and go through the essentiality and then see if that essentiality can lead to something even more certain or more permanent or more real and reach within oneself what we call Magnetic Center. But where is that Magnetic Center? What is it? Is it a certain point within the body? Or it has a certain quality that belongs to one's inner life? Or is it something that is even different from inner life? You see the first, that is, that what is manifestation and the periphery,

that could of course have a certain; many times, we call it point of gravity, where we live, in our unconscious ordinary existence; then we say we want to shift that point of gravity over to an essential life the beginning maybe within that essentiality of a certain inner life of something that has for us more value is also more difficult to get to and to some extent it is protected by ourselves; but when the motivation is strong enough ( ) that is necessary, one can reach it; then one says, yes, but essentiality is really not enough, because it is still a little dubious if that actually is of value, or that it remain of value, and many times one says even, the deepening of an emotion, it does not yield the kind of result that you wish.

The question is always, how many problems are there? and how much are you interested to strive to solve them? You stop half way many times and it's let' say you become a little essential and that is quite enough because there is too much to do in ordinary life which also is very nice and lovely.

I think about this, now many times since I get cassettes from different groups, and the questions they do ask particularly new people, where they get stuck, or the many letters we do get now and which have to be answered, and how to answer them, how to discover the essentiality of a letter, or the essentiality of a group meeting; without going to that what is really the only reality within a group, or reality within a person, because there is seldom that is expressed, we keep to ourselves and we know that, because for ourselves we don't want to make it known; and we loose track of what first was the point of gravity of an

superficial --let's call it superficial behavior form, and then the point of gravity for the ( ) and then we make the essential essence, and we have no place for it.

So we skirmish around a little bit and say we are from the solar plexus is not right because it is too much divided it is not a center really try to make it into one's heart; then we talk very big about Hanbledzoin, Kesdjanian body, the development of that what ought to be, talk about the do-re-mi of the Kesdjian, and that is really where the interest is on the part of a person, to wish to grow up or the wish to understand life and finally one comes to the problem, where is it that a person can agree on? that is when they confer with each other, when they talk a certain language and still when they talk about essentiality it is difficult to put into words what is exactly the experience of one person as compared to another; and one is driven then -you might say in order to be logical about a wish for an understanding on an equal footing that you have to consider life itself because about that really there is no question. Life is a life force what we all know about and a person is alive and then immediately when it does exist and it comes to Earth it has already a form. So we say that if this "I" actually must have a meaning for us this "I" has to function in such a way that life is reached; because on that we can agree; on that also we agree that all of us have it and that there is a motivation when the understanding of this life we will have --which will then say is manifesting now in a form that it would be useful to have it free; also that is still a question; why should we set free;

because it is in the form which it is now and there is a task on this Earth, and why should we wish to set it free now, or perhaps even prematurely. Of course it is logical that in thinking about it, that the ultimate aim can be that kind of freedom; but we have to go through a long period of unconsciousness to come to that conclusion that really what we wish is a freedom of life which then afterwards is put again into a form. And so it is really a ( ) affair; every once in a while one side and then the other side; we are not convincing enough to ourselves, and we really don't know; and we talk about it together we don't know because the language is not the same; and we say the experience ought to be the same; and then it's a question what is Life really? what makes a person exist? not --aside from the fact why, but he does live and perhaps that has a meaning that he is alive, he is not a rock or a piece of lumber.

So you see this question of Life becomes essential, and much more essential than ordinary essentiality; it is something about which there is no joke anymore, because it is given, rather we find ourselves with it, and after some time we find ourselves without it; or, is that what is Life really us? and if we talk about reality, is that Life par excellence? And these problems I think have to be considered, because if you don't consider them there is really no motivation for wishing to work. Why should one go through the difficulties and try to understand Life when it is constantly covered up by form; and even an "I" in the beginning has to be in ( ) sense of the word Objective; that is it has to accept something for whatever it is, and when "I" is very

small, the only acceptance that really can become Objective ( )that sense Impartial can be Life, not the form. An "I" in the beginning is not impartial; it is so much filled with ordinary conscious concepts --unconscious concepts that it cannot function in an objective sense in the very beginning; in principle yes, but in the expression not as yet because it is not sufficiently full grown. So it has to grow, and we give it a practice ( ) the observation of life; and then we say, the form has become transparent; also an extremely difficult thing to do; and you cannot even imagine it, because for us, form, is not transparent; a form is life for us; so we would have to separate life from the form, and then ( ) it transparent, and still life appears in that form. and so, this "I" has a hard time, because it cannot see life, really the way it is, because of the form; to undo the form we really don't get very far in saying that life has to be observed by an "I"; what will it give one? just the existence of life. So you see, this "I" has to grow up, so that, then, it need not have the form, as it were, disappear; it has to be so grown up that it could remain Objective to the form itself; and with that we enter into dimensionality of life, and all the different forms of unconsciousness; and that is why it is so difficult to work; because the "I" cannot do it, and it takes a long time before it actually starts to understand itself what is needed; can you look at an "I" ( ) you have to educate; even if it is God given, as we sometime say, there is still a tremendous amount of work to be done by us, to see that this "I" continues to exist, and continues to be fed, and is encouraged to

work, and to give us, an Objective fact about ourself by starting to see ( ) life is eternal and then from there on working gradually again back to the form, and then from the form to the essentiality, and from the essentiality back again to behavior. And one cannot understand why we want to work that way, unless it is explained that the motivation is first, an understanding of oneself as one actually is, and that, what actually is, is first Life, not the rest of us, that comes later, then we ( ) know that the essentiality of essence is Life itself, and when that can be accepted, then, after some time, with the "I" being more full grown, it can accept also the form, then from the form it can go over into the activity of the form; and "I" can then remain in existence by the observation of an activity, that is the changing of this form into different conditions; and then of course the bridge, you might say, is crossed because then the accumulation of fact has a very definite meaning when one can see Life in the activity of oneself as a human being. Aside from the fact that we start with an observation of the physical body first and gradually want to add feelings and emotions and intellectual concepts and thinking processes, but you see the question is how long does it take for this "I" to grow up. We say that when it is grow --grown up, when it is mature, then it becomes a guide; we also say that at such a time this "I" actually comes down to us to be present to ourselves and then wishes to participate in the activity; but you see when that close proximity towards the activity or with the activity as it were that "I" is present to oneself and can start

to operate with that --what is the wish within oneself from inside out; then it is another question, because then we have more or less in command and it is up to us to see that we don't go too fast; participation is like walking, very slowly, with an "I" present to one and the constant wish to keep this "I" alive, and then because of this aliveness the "I" becomes responsible for what work it has to do, as we say working on ourselves; but the information that has to be given, must then include that which is essential essence, which is Life, and also that what is the dimensionality of the form; because only when we have that back again into our ordinary state of nature, then we have to talk about dimensions, we have to talk about subjectivity to time, we have to talk about the way the behavior is, not the fact that it exist, but also that it exists and is active in a certain way, and then from that that it exists it's a question that how it exists leaving alone for the time being why it exists, but first an information about ourselves in an unconscious state, of how we are and behave.

And that is why it is so necessary to keep on trying to create it, this objectivity, this objective faculty, and how much time is really necessary, how much desire there should be, how much one really has to wish to create it, on Earth, as an objective something in the midst of all subjectivity.

And of course this is a tremendously difficult problem, because you give up and you don't ( ) it, and at times you think it is foolish, and when you don't see those results which you really would like to expect as a changeability in the

form of behavior, or a further understanding of what form is required for what, and what it is that has to be when it has to become as becoming to a man, and the description of what a man ought to be, and all kinds of philosophies about the nature of a man changing into ( ) Great Nature of man, in becoming a harmonious man, or whatever is meant by equilibrium, all such concepts are of the background, they don't play a part very much, and you still are in the process of developing an "I" and as it were feeding it; and even if you wish to ask God to help you, He will say I have given you life, that's all there is to it, now it is up to you to do whatever you can; if this "I" is actually created and by you to the form ( ) in a form and by God given life into it , that is all you get, until you prove that you understand, that life, and at the time a further development of oneself which of course is an open book then, that then at a certain time you can give life, as the "I", back again to God. You might say why does he want to give it, because he knows he will get it back, which ever way it is, either you use it for the creation of an "I", and if you don't you get it --he gets it back when it doesn't exist any longer, or he gets it back when you die.

And so we always pull the shortest end, because we are dependent on these kind of forces, which are much higher than we are, and we don't know enough about ( ), so they can fool us, and they do, and they put us asleep, and they want to keep us that way because it is much easier when we are a little asleep because we won't become so obnoxious. You remember it's

only a black sheep that really ( ) to ( ) a little bit, and starts to rebel, and has a very definite reason to rebel because the conditions that such a little back sheep sees are almost intolerable. And it is exactly that kind of condition, that when an "I" begins observing one, and an "I" gradually gets much more motivated power for wishing to continue to exist but at the same time acquires certain functions which in the first place includes this benevolence, but with benevolence there are other emotional states of this "I" also belonging to ( ) because an "I"is going to be a total functioning unit, an entity in a form and a consciousness and a conscience, and for the conscience it's necessary to have this "I" function in relation to us, not only in a benevolent way but sometimes being sad about the condition in which we are, sometimes angry because we don't work enough, because we are still flipping ( ) superficial, and sometimes almost I would say threatening to leave us giving us a chance in a ( ) reality , giving us a deadline. That is really a horrible thing to realize that, because "I" will always exist on Earth as long as a person remains in existence; and if a person does not wish to do anything about it, whatever there is of that person, is taken away, his life is taken away; it is still a question, if one doesn't wish to do anything about the responsibility of that life if that remains in existence in a way we would like to exist similar to what we are as a spirit with our name, what guarantee is there even. And I say that this "I", although benevolent, is also extremely strict; and it really says: "you must now do what

I am gradually telling you; I wish to observe you, but I wish you now under that observation to profit by what I am telling you about yourself". And so it is information that we want to get; and if there is no desire for that information, then there is no desire for Work, because information as truth, of course will set Life free, but we must wish it. And so when you have new people with whom you want to talk, you cannot tell them: "go ahead and work". They don't know anything about what is Work and what is meant, and it may take some time before you can explain what is really an "I", or why it should even be called that, and why should it be there when many times one's ordinary unconsciousness is quite sufficient. So you see when this question comes up and it does come up in all groups, it comes up on Tuesday, as you remember last Tuesday, in talking about it, and I hope we will talk some more about it in the next three weeks; Why this "I" should start to function if a man wants to become complete when he wants to feel for himself the responsibility that his life is worth it to be bothered by it, that the responsibility is laid upon one, even if you don't wish it, and that quite definitely you are under instructions, again I say like it or not, simply because you happen to be on this Earth; and that one cannot always understand, because we have not asked to be born; at the same time there is apparently a necessity for many people to live on this Earth; and that kind of a concept, if you want to philosophize about it, must have a definite meaning that we really have very little to do with it; and that the fact that we exist as mankind has an entirely different purpose than just you

and me being friends together. When Gurdjieff talks about a sheep being slaughtered, we don't want to believe it, and we don't think that there is a good shepherd or a bad one; we prefer to consider our existence the way we always have considered it; that is that we can do as we like, and many times of course you can say: "yes I do that", because I can kill myself ( ) of course you don't kill yourself, your life continues to exist, but maybe not with your name; and then what happens to you, when your life continues, without your name, maybe ( ) are archives that are written up about the history of mankind, and that there is a page in that book of the totality of life, which is devoted to each person and there you can read that such and such was conceived and born and lived and died, and then there is a little description of such a life: "this person, although he had all the opportunities given to each person on Earth did not wish to free himself and therefore is now living in utter darkness. The Bible speaks many times about that; and there must be some existence, although one is not conscious of it only it is missing an opportunity; I do not know how much of the entity of a ( ) remains in existence, or if one is called to account, or if Saint Peter would recognize one when one doesn't present oneself with a kind of a diploma of having worked on oneself, signed in blood, by the person who dies; because maybe that is the kind of sincerity that is needed, maybe at such a time a new form can be created or given for the continuation of that life, and the name can even be transferred. One doesn't really know, and exactly because one doesn't know for sure, it is

to take to certainty for the uncertainty, almost say you never can tell, because I don't know what God is, I don't what He is going to do if He exists, I help believe in that He must exist because many things simply point in that direction, and when I say Life and I cannot define what Life is then only by means of a form, it's quite obvious that if I cannot define it and the form dies something must remain in existence and perhaps already then joins in the totality of all Life existing and then going over into an absolute entity, and not even an entity, in an absolute certainty of everything existing everywhere and always; and such philosophies ( ) you think about it once in a while; one day you are in favor of Working, and the next day you are not; and sometime very little continuity; we say as long as we are on Earth we are subject to darkness and light; and that of course seems quite natural and that we live in accordance with that; and we describe a sine curve of progress going up and going down and balancing it and being more or less in equilibrium in that sense and going through the dark places, what the Bible would call "The Valley Of Death" and sometimes be very joyful on top of the mountain. This up and down, it is very discouraging, and it's also time consuming, and energy consuming, because it doesn't seem to lead anywhere, it is just an up and down. And so when one sees this and comes to the conclusion that apparently all that Mother Nature wishes, because she is very happy that you are so called active and that you are food, that you really don't know, and then she says: "let them sleep"; and of course we do, because there is nothing to waking us up; it's such a pity that we all of

us --that some of us only are black, that perhaps we should be a little more gray, or perhaps we should live a little earlier at dawn, or we should not go to bed when the sun sets, that we see that in our life many things do happen, and that some have a positive value, and quite definitely have a meaning, and not to ( ) trying to find out what the real meaning is if one wants to have the name of a man; and if one feels that that there is a responsibility for one's life, of course one is influenced and father and mother help to some extent, but they cannot help for ever, they have to give you up, and you have to stand on your own feet, that is logical in this life it is logical everywhere, because there is always the separation of cells, and each cell is supposed to live on its own, and it can, and sometimes it cannot when it is not sufficiently equipped, but as far as human beings are concerned, there is no question about it, one is equipped for living this life, and also equipped to find out when you are going down and when you are going up; because if you cannot distinguish between that you are fast asleep.

When one becomes interested in Gurdjieff you must have a wish to be poked in the ribs to wake up; it is very necessary to see this, ( ) there has to be that kind of a wish to be told that you are asleep, and that it doesn't matter who tells you; something in you should be alive enough to understand that wherever it comes from this kind of knowledge, that you should appreciate receiving the knowledge, and be grateful for that so that if it actually has a meaning for one that you do something

about it, and then praise the Lord that something actually can take place, and that you don't always have to remain asleep.

This is what we talk about; and with new people it's always a question how much do they realize how sleepy they are, how often they are unconscious. It's not always translatable in the terminology of mechanicalness, because that what is mechanical probably is only their body. They won't believe they are mechanical in their thoughts or in their feelings, and for the time being you cannot proved it. But even if you say you are mechanical, what meaning does it have? he says I am mechanical, in what way? I can go straight, I can go to the left, I can go to the right, I am not mechanical; I have a brain that can tell me, and if I wish to do that, I can do it, so what is this mechanicality? You see we talk many times about things you cannot prove, and it is not right when you just use the words without content; I think you have to be very careful that you don't just quote ALL AND EVERYTHING, that really it is necessary to use your own words to express concrete forms thought forms, not abstract little things which sound nice but have not as yet enough content and surely not enough form to be presentable; if you want to bring things down to facts then you have to have facts to be able to talk about and those facts can only be assuring and even can be influencing others when they come from your understanding and not from a book.

And so we are again back to where we really started from, the division of theory reading and thinking a little bit about Work and the actuality of the practical appearance of Work within

one as a manifestation. We talk about if I can work, why don't I? if I think of work, why don't I work then? without realizing that sometimes that wish exists and when I afterwards think that I could have worked I am under obligation to Work when I happen to think about it; but when afterwards I realize that I could not have worked at all you are justified not to Work. A person has to become much stronger in the usage of his own wishes, that he can say "yes, I will work", and then do it; and ( ) equally strong can say "yes, I want to Work, but I cannot and I don't Work". Now that has to be understood when we talk when we are in a meeting when it is necessary to describe your efforts and it is fully as valuable to say "I have considered all things as possible influencing my decision to Work at a certain time, I came to that certain time , then I realized I could not Work at although I had wanted to and I had prepared as much ( ) could, and still I couldn't". That is a description of Work; because the Work attempt which one wishes to make is not dependent on the result obtained, it is dependent on the attitude one has. I compare it sometimes with what you call research in the scientific field; many times it is necessary to come to certain results which other people can use as a description of new methods or maybe certain substances which can be sensitized and then can be used and described; and we call that sometimes "positive results"; they are then considered contribution to science. But it is equally true that if one tries to find out what could become a positive value and if you exhaust all existing means of trying to find out if such positivity could

exist and then come to the conclusion that under our present rules of science and knowledge it cannot exist, it is also a contribution to science. And this one must keep in mind. I live the whole day having in mind that if the wish is strong I would like to work, and many times I can. To what extent I can create an "I", to what extent it is more or less full grown, or how close it gets to 100% objectivity, I do not always know, but is most important is my attitude towards an aim, even if I stand still, there is still this question of potentiality. How much reality is in a potential existence? You see it is not actually --actual so it does not appear as it were in any kind of a form of activity or a form of matter, but it exists within me; no one can see it, at the same time that potentiality is felt and it is known, and all that is required to wait for the right moment to make it into an actuality. One must look at Work like that: I have within me, if my attitude towards myself is sufficiently clear, that, that what I am, is unfulfilled, is not completed, is unconscious, is in a state of sleep, is sometimes in a state of disorder; if that, is clear as a statement about myself, then, with that statement I have a potentiality for Work. When I wish this potentiality to become actual, I go through a certain -I call it, formality of the creation of an "I", to symbolize for me, what I wish to go to, as an aim I say Objectivity, sometimes I say this "I" must be my consciousness, or, if I emphasize another facet of it, I say it is my conscience; but I create it and then I say I wish it to Work, at that moment the potentiality becomes actual. Then it is functioning. But if, for some reason

or other, I find, at the moment when I say "I", "you" exist, function. and it has ( ) against the wall; and it cannot move, even with the best intentions in the world, the conditions are not conducive, I still have the potentiality and all I have to do is to remove -you might say the debris which prevents an "I" from operating, then my wish still being there, an "I" immediately will start functioning.

And so one's life is really made up of a discovery: what are my obstacles? what is in the way if I say I want to Work and what now prevents me? Is it sometimes as I am not black enough? that I still belong partly to the herd? that I still am sufficiently influenced? that I am still gullible? that I have not very much of a strong opinion of my own? or that I go by what other people tell me including the shepherd? or have I learned to stand on my own feet? and even if I say painted myself black in order to be distinguishable from the rest that then with that I have a very definite responsibility of living up to my color; and when I then wish and I stand on my own feet, then I suffer a great deal, because I am a stranger in a country of unconsciousness. One has to face that, because, at that point, if you fail, you fall back to your ordinary natural existence, and again you will justify it, all kinds of reasonable ideas coming to your head, whatever is responsible for those functions of the mind which of course find out what is still to be thought about in order to justify one's actions; and to what extent then one falls asleep and forgets one doesn't even have a dream about it, because the imprint was not sufficiently deep; at the same time, when there

are moments one can Work, when there are conducive conditions, then I think one should; but one has to do it so often, and you have to live with that on your lips, at times, and you have to train yourself to see where the obstacles are most, and how clever you are, to avoid them, or, maybe, before you wish to Work, to eliminate them already, and create conditions, which, within your own power sometimes, you can make quite conducive, and then, follow up on that what you have started out with, because you have a definite intention then to utilize all opportunities which are given to one.

SIDE 2

And so, how do we now apply this? if there is any possibility of application, because talk, talk doesn't buy you any bread; it's nice sometimes to listen to it, when you do listen sometimes you don't know that, by wishing to listen you are already under an obligation; we are not used to that kind of sensitivity in ordinary life, you think that when you just listen and let it come tp your mind that it is quite alright to leave it there, even sometimes to make a distinction when it goes to your brain which is really a formulatory apparatus that even then you ( ) talk about it without being affected by it and that that goes without being found guilty. Of course it is a question of sensitivity if you feel that you are guilty when something is given or presented that you don't use because the excuse always

can be: I didn't ask for it. Now the more you say that I didn't ask for it, the deeper you will fall asleep, and the next time when the same kind of condition knocks on your door, you might open the door, but seeing again the same thing, you close it; after some time you will hear the knock but you say: "oh yes, I know all that", you don't open the door any more; and after some time after that you are so fast asleep that you don't hear the knock. And that ( ) is your life. I think you have to consider it, what kind of life do you wish to lead, to what extent can you become responsible, or, do you want to leave it all to the Lord, or, to higher forms of a being; of course will ( ) you, don't make a mistake about that, we are here to be used, or, to use ourselves; because if you don't believe that, Work surely doesn't have any meaning, but neither has philosophy, quite definitely religion has no meaning, and ethics in your life doesn't have a meaning, because then everything becomes just equal, and it doesn't matter any more; it's a question here we live today we will die tomorrow. and for some time you can live like that, and no one will tell you that you shouldn't, because whatever they might say in the form of criticism you already know it and you can justify it ( ) quite alright; rationalization is a tremendous wonderful factor in your brain, and it is quite alright ( ) live with that.

Many times I say when you want to come here, you have to know that you must work. That is why I am so insistent about it, stupid perhaps that I keep on telling: "you must Work"; and it is no use talking about it; even if it is a small attempt, already

it makes you positive regarding your ultimate aim to become a man or to understand this life and the meaning and to leave room for the possibilities of other things existing of a higher nature, different from where we live now, ( ) enough perspective to see what the Earth puny as it is really means in relation to the solar system or in relation to everything existing in the universe.

Sometimes I say we ( ) philosophize enough, but sometimes I think philosophy is not much good when you do it in an ordinary sense of just soliciting to some nonsense; and philosophy has to be quite logical and it has to be all encompassing with principles which are universal, like all religions have in them a quintessence of truth; and that what is many times expressed takes away something of the truthfulness, and the search for the miraculous is really that you keep on until you find that what is an essential essence quality, which you then can understand with your being, and having ( ) a part of your being, you are entitled to put it into a form which becomes for you your dogma of principles and when your life when lived in accordance with such principles becomes a doctrine for yourself as a conduct of the life you have to live. Such Work on yourself will lead to an understanding of the totality of that what actually exists in eternity of what it is what life is totally and where then different forms of life can be understood on the basis of life itself; and then the form takes on a very definite form, then the form belongs to something else, it is not just filled by life, then form is an expression of life when life

is pure also in a pure form and then one Works with oneself because it is not just the creation of an "I" and it is not just obtaining some facts of an absolute value which you put in your memory, and it is not even an observation of your activity by an "I" which remains in existence and constantly as objective faculty will give you information about how you are. The big thing is the creation for yourself of an aim in very definite terms which is covered by a word of Harmonious Development; sometimes it is covered by Evolution, evolving; sometimes it's covered by the word God and sometimes we wish to use the word I Am. All such concepts can have a meaning when you strive towards them, and striving to make a reality out of a concept into a concrete form; not only a formulation, sometimes just an existence of intuition, sometimes just a knowledge which belongs to you and then in accepting even the knowledge the creation of an understanding within the essence of your life; such and such and such and such are the aims; such and such is the very simple way of trying to wake up and to make attempts as a result of listening or of reading or of communicating with each other to see what is the value of yourself in relation to you your attempt to be more awake, in relation to others suggesting sometimes that they also wake up, but mostly in relation to a relationship where there is exchange between two and maybe sometimes more people belonging to a group that they then create a life form that is a form of life as a relationship between them and among them that will hold them not only together but a force that they then can assert is really -if there are n number of members, it is to the

nth. power of the entity with which one starts. You see we live at this Barn, around it and we work to keep going and every once in a while during the day you may happen to think about the Barn, you may remember that it is there, and perhaps not as yet associating it with a wish to Work; at the same time I think that if the Barn occupies more and more a place in your life it will be logically followed, if you think and feel, by an attempt to make, that what is potential as work within you, into the actuality of a conscious and conscientious behavior.

That is why we talk, we meet, we want to try to remind each other to talk about the raison d'etre of Work, the perfectly good reason of existence of Work, that Work is actually a necessity of understanding one's life, because among subjective elements there is not enough difference and all of them remaining subjective, none of them can help you to lead the blind; in the land of unconsciousness as a country of the blind one eye is king.

This is what we wish to understand, that this "I" can actually determine what to do when we leave Egypt and we go through forty years to the holy land an understanding what is then given during that time and the necessity of having at least two generations pass by so that that what is essential is really purified at least twice. and sometimes even the third generation can only enter into the holy land. The first generation is the physical body, the second is Kesdjian; both must die before the Soul can enter into the holy land. But then it is fortified by the ten commandments. Those are the rule of the game as it were the necessity of our Soul to know how it should be freed and

continue to stay free from the influences of the physical body and from the Kesdjanian, so that actually a Soul as such can be on its own alive and by means of that uses the potentiality of the Soul for the fusion with God.

There are different steps, and I am not neglecting them, but it's not necessary to talk too theoretically about what happens to a cosmic consciousness or a universal one, it doesn't matter, we have this self consciousness to deal with. That's our task. Our task is the creation of a Soul and make it permanent; our task is gradually to free oneself from the bondage of this Earth and also from the bondage of a Kesdjanian body, because both will die and they are subject to that kind of mortality. When we talk about life we don't talk about death, but when we think about death we wish to talk about life, and that is why we talk reminding each other about a deadline and a the same time this reminder means: "use your life now, tomorrow is another day, but don't let it be sick as a disease make it a life tomorrow much more than today; if today you were alert, try to be aware tomorrow". And you see we have talked now about all things you already know, hundred fold; we have talked about it many times in different ways and still it is like a reminder and a suggestion to see what you will do tomorrow when you get up tomorrow morning ( ) never know what you actually do if I make a suggestion like that and you resent it or you don't pay attention or you forget it; and of course I never know what happens; I can say I wished and I hope, yes and I do that; and then, I must leave it alone, because I am not interested in entering into your

life. It is yours; I didn't give it to you; I only have to remind you that it is yours, the same way as my life is mine; that the relationship of my life to my privacy is also my own; and that for me my God is like my "I", first personalized with all the different attributes that I am familiar with and gradually individualized belonging to an individuality which I would like to be and become and then even that changing into an individual which is the being which exists as a Soul, never having to return to this Earth, ( ) having fulfilled all the obligations and extracted from it -from such obligations all essential values and all essential essence from such values and having gone through a purification process of a quintessence established for the formation of a Kesdjanian body out of the physical a Soul body out of Kesdjian making both physical and Kesdjian disappear by letting them die but finally finding life in eternity in a certain form which I still must have as a form and I called it Soul, but with freedom to be able to go in infinity, everywhere, at any time and knowing what it is to be omnipresent.

So I ask you wake up tomorrow and wake up doubly if you can tonight, think about it, if you wish; I believe it would help you and perhaps all of us can have a good Sunday with Work with real desire to do it right, to be present as much as we can in doing it and all the time remembering the responsibility for one's life and to remember why we are grateful and humble in the presence of the Lord.

Gurdjieff was that kind of a man who did remember, who was remarkable, at the same time quite humble.

To Gurdjieff ..... so I'll play a little ...

Easter Sunday Lunch April 14th. 1974
Barn

MR. NYLAND: I think it is an interesting time we happen to live in. It's Easter of course, Christianity, Jesus-Christ, but also Jewish and also Mahomethan, and the pope spoke last night to two hundred thousand people. There is something definitely stirring in the world as a whole and a tremendous contrast with the continuation of fighting and killing as against that a wish for spiritual life, or at least an emphasis on the necessity that spiritual life should exist, not necessarily going to brotherly love, because I doubt very much the Pope mentioned people should leave this life of enjoyment and become more serious. Of course we don't really believe that, we believe that life should be a container of all things and that one should become equipped with a variety of different influences which can affect one, not excluding -definitely not in the beginning, not excluding any although we are apt to exclude it because we feel that certain things only should reach us and when we don't like certain other things we turn away. ( ) many times does not wish to hear about what is wrong with him, even if it is meant or said with the best of intentions; perhaps it is like a protection that they don't want to get into hot water.

You see the same problem always exist between the mind and the emotions, and they have been taught to follow a different line, particularly since the emotions were so closely related to the body and the mind wasn't; and to some extent they have gone different roads and once in a while they agree with each other, but most of the time there is a fight, or at least a difference of opinion.

You see what we try to do with Work is to bring about more of an equilibrium and an understanding of the two.

What is the meaning of Easter in connection with Work? We talk about Good Friday; what is Good? The Thursday before ( ) probably in connection with washing the feet; taking care of others, wishing to do it. Good Friday of course is a death, that what has lived and outlived its usefulness, that what can be gotten rid of so that then what is important can continue to exist. This period in which that has to be considered -we say what we call quiet Saturday, a period of meditation, of consideration, what is it, one has lost something, what will take the place. The Quiet Saturday for me is always a gestation, something that is required as bringing about a rearrangement, a rearrangement of forces, so that what is the most important one can finally again be born or can arise; and the resurrection is really that one's spiritual life can come to the foreground, because the demands of the body have been settled and are you might say pushed away or one does not wish to pay too much attention to them any more; they've lost their value, they have done what they are supposed to do; and then the resurrection is a

new life ( ) over a beginning of a spiritual existence of that what can appear of course temporarily in some kind of a form; but after forty days also that has to disappear. The forty days was only to get assurance that that what is life still exists and remains regardless of death; and that after forty days it isn't necessary anymore because in order to prove that that what can exist and ascends to heaven simply leaves the body then for whatever it is, then there is to be a substitute to make it real that that what has been left or what has left has not forgotten what was still left here in the form of disciples who want to carry on a further struggle against their own mind and feeling and wish to connect them in such a way that they can be protected both; for that we have Pentecost, ascension after forty days; ten days later, fifty -forty nine probably, is Pentecost, the coming of the Holy Ghost, Holy Spirit as neutralizer between consciousness and conscience.

And so this period is important for us; if you want to interpret it in accordance with the rules of Objectivity, one can understand more or less what may be meant; the only way to understand it is by ( ) experience of oneself; and what is the realization of a Good Friday within oneself to see that that what were demands of the body can now be not satisfied but can be stopped. Maybe it means of course that one becomes free from this Earth. What it means really this freedom of the body; if the body doesn't exist, then the other two centers can start to develop on their own and in their own way, we say as an objective possibility for them to enter into consciousness and

conscience and the realization that they -at the present time partly because of the existence of the body which carries out what one feels and what one thinks, then there is that kind of a conflict, but when the body is eliminated, then the other two have a fight on their hand to see how can they both get along with each other, when the aim of both is the wish to continue to grow up further; for that the Quiet Saturday is necessary; the quietness in contemplation of what should be done and then to do it because the next day there is the resurrection that is already an activity, that is already a very definitely commitment. That commitment must be understood for oneself that at a certain moment you say to yourself: "I wish to live, and I wish to make, to be honest about my life". It is a wish you have on a birthday, because at such a time the previous year disappears, it is of no use anymore than only what has given you, and that what has to be crystalized on a birthday is that what is telescoped as your previous life up to that point and then from there on the next period that is what starts, the future begins then with your birthday based on what you then know and what you feel and particularly of there were there was disappointment and disagreement that for the following year that should be effaced or at least it should be understood, so that one can continue to live but much more in harmony and much more understanding of one and the other. You see what is important between the two: both of course can grow up, one has a little advantage because it has already been planted , but it was planted in unconsciousness - the DO-RE-MI of Kesdjian is just something that has a little bit

of beginning but the Kesdjanian body does not start to live until the FA bridge has been crossed; and so the most important part are the SOL-LA-SI; and that, one Works on, and that is the potentiality which exists at FA, and then has to be actualized like we talked about last night. The question of potentialities become very important. And the "I" will help towards that, because "I" in a general way has two functions to fulfill: one is to come from outside to within, and to touch that what is the reality of oneself in one's Magnetic Center; that, you might say is the process of observation and the learning of the quality of impar --of not wanting to be bound ( ) impartiality; the question of simultaneity does not enter when you go from the periphery to one's essential being and then tries to hunt for that what is par excellence essentiality; but when the "I" starts to participate, it has a different function to fulfill and it's only in this center when the "I" becomes recognized and wakes up or gives at least to a Magnetic Center a certain assurance that some day in the future that Magnetic Center also will be set free, because that is the center of one's life; and then the participation is really the most important part of the "I". The "I" starts by becoming an observer and of course is interested, and remains with all the attention that what is really this question of an emotional development of an "I" the wish to become benevolent and to care for a person but as yet it is not a oneness or as yet it is not sufficiently connected; but when it once reaches one's inner life in the best and most the excellent condition in which inner life can be which is a life that is

already partly free which is then recognized as the beginning of a full freedom that then at that point an "I" start to become a different kind of -I call it sometimes a personality, a different entity in which the wish to help predominates. It is that what an "I" wishes to do, to guide, to help, to take one by the hand. Work really means that one has to reach that kind of a point, because that it still is the result of curiosity and a gradual understanding of oneself, but once the inner inner has been reached, you become devotional and there is no reason anymore to change over because you know from your past experience then that you are on the right road, and it becomes a little easier because you know more and there not as many obstacles, the obstacles are of a different kind, but you have then a belief and an assurance many times that you can continue with your life.

The determination for oneself to come to such point does not mean that all has to come at once, it comes very slowly, a little touching of this Magnetic Center, a little fear of not wanting to touch more, a little tenderness which is necessary for the approach, a little more understanding of the situation in which actually this Magnetic Center has lived, and the understanding then of what is real life, and then the wish to help it and still be very much afraid that one really cannot do it, the question of humbleness comes in at that time and also at that point when Magnetic Center is reached one start to pray to God because it is so essential to know that one needs help, and you cannot do it alone; because the process of participation of this "I" going away again from the center enter and reenter in ordinary life via

this essential part; the problem is then: how to bring about a unity between a feeling or an emotion and an intellect; and they are not equal in their particular development; and there has to be a great deal of understanding on the part of the feeling ( ) the condition of -let's call it mechanicalness of the mind itself; there has to be a realization on the part of an emotional state that one understand what takes place in the brain, and the brain as different from the mind, a mind being more the totality of mental functionings, the brain in all probability that what is formulatory and which keeps on talking and trying to define and then in doing that interfering with the possibility of a growth of an emotional kind which at such a point does not wish any discussion and does not want any definition and surely does not want to be told what to do; when "I" does not as yet guide in the beginning than only by being an example, not as yet dictating; an "I" is not like the brain, a brain is much too crude -sometimes I say: to go against the brain. That is really the problem of further development, not to allow a brain to keep on talking and to have the strength at times to say : "shut up, I have business to do with my emotions". And so when this "I" starts to go towards the outside again, that what is essential has to become much more emotional, it has to be deepened, and one has to loose one's fear, you have to feel much more at home with that what is within yourself as your private life and you --although for the beginning you must keep it all to yourself it has to be stimulating in your activity already predicting what will be your behavior if you actually have a unity between a feeling, an

emotion, a Kesdjanian body and the beginning of your Soul. That is why the SOL-LA-SI runs parallel to the DO-RE-MI, that is why they have to be united step by step constantly considering that what is in its beginning growth as infancy and that what is for an emotion already an affirmation of a feeling; I say the Holy Ghost enters into that relationship. One is taught that it is necessary to consider oneself important as far as life is concerned, but then it has stopped because no indications are given how to protect it, and the result for unconscious behavior --in unconscious behavior is usually that one flounders and tries one and the other, many times at the expense of behavior of the physical body; one does not know and as long as the physical body has too much to say there is no chance for the potentialities of the other two centers to become actual. This I would say is like considering Easter a beginning of a resurrection, of a relationship this time between mind and feeling, between consciousness and conscience; the activities which are necessary there can as long as we are on Earth be expressed by means of the body, but the body does not have anything to say about it any longer, that has to be understood; and the second thing is, the mind doesn't have anything to say about it; we don't want the mind to tell it to us, because the mind is much too unconscious during to whole process of the DO-RE-MI it remains really unconscious, it's only at FA of the Soul that the reality of the Soul can be expressed.

And so, the emphasis is constantly on the SOL-LA-SI of Kesdjian; all the time this aspiration inspirational force born

within, the silence of a quiet Saturday before anything can be born, the freedom which can exist in the SI-DO of Kesdjian with the willingness even to give all one's feeling up for the feeding of the Soul which at that time has sufficiently grown up to be able to be fed -almost I would say in an abnormal way by giving the totality of energy all at once ( ) creating such a condition for the Soul that it doesn't know really which way to turn, and, wishing then to go to its own SOL-LA-SI prays to God to be rescued.

So this is Easter Work consideration of oneself the relationship first between that what is within then the translation of that what has been achieved what has given one certain values of unity to be expressed by means of a relationship with others the Holy Ghost functions in an understanding between that what is emotional in relation to God that what is the mind in relation to man and bringing about a relationship of that kind of understanding the emphasis is always on your emotional state, it is your conscience that gradually will be developed and where the Holy Ghost will help you the most of giving it strength and elimination of fear strength of your character to be what you are, strength for the wish to continue to wish to Work, strength for yourself to be able to overcome jealousies and vanities, selfishness and self love, because such things have to be eliminated from the Kesdjanian body before it can grow into a real inspirational quality. Such things of the human nature are still allowed in aspiration, but when you go from the SOL to LA in Kesdjian you have to learn to understand

what is in the way as an obstacle, and that what is most in the obstacle is one's own self *centerdness; the giving of oneself in relation to the totality of life, as existing in this world, and culminating into the unending existence of God, that will help to overcome wishes on the part of oneself for one's own aggrandizement; but the wish to grow up, to understand what it is to sit at the feet of God, and if God is not as yet reached and perhaps can only be reached by means of the Soul, perhaps the Archangel Gabriel, we can sit at the feet of that holy creature and profit; it doesn't matter where we have lived and whom we even talked to, and who exist in the rest of the world, and whatever is happening in the world at the present time provided it can give us an *incling of what is really a demand and in what direction spiritual life should go. On such a day we pray for an insight that we could get, a realization of the unity of all such religions which mean in general that that concerns itself is the behavior of man and particularly the relationship between what ( ) within a man, the satisfaction of an equilibrium -as I say between the potentialities and then the further expression which becomes more and more a matter of one's Soul, of really caring for life *unendingly and ever present and omni scientific, and quite definitely omni potent, that is potential in its activity.

With birthdays on Easter, with the Barn as we are now, the beginning more and more of spring, being able to live again in this Barn , thank God, we don't need those little partitions any more for some time; we can now breathe again and see the Barn for whatever it is, then when you have forgotten come upstairs when

no one is here, sit quite for a little while, look at the two by sixes, see how they are connected and how they get strength and at the same time leave a tremendous amount of room for activities, for movements, for music.

To Gurdjieff ... ( ) ( ) .... and Peter can you ...

[Some one reads some music titles]

[Piano music follows]

END TAPE

Transcribed: John De Wilde

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